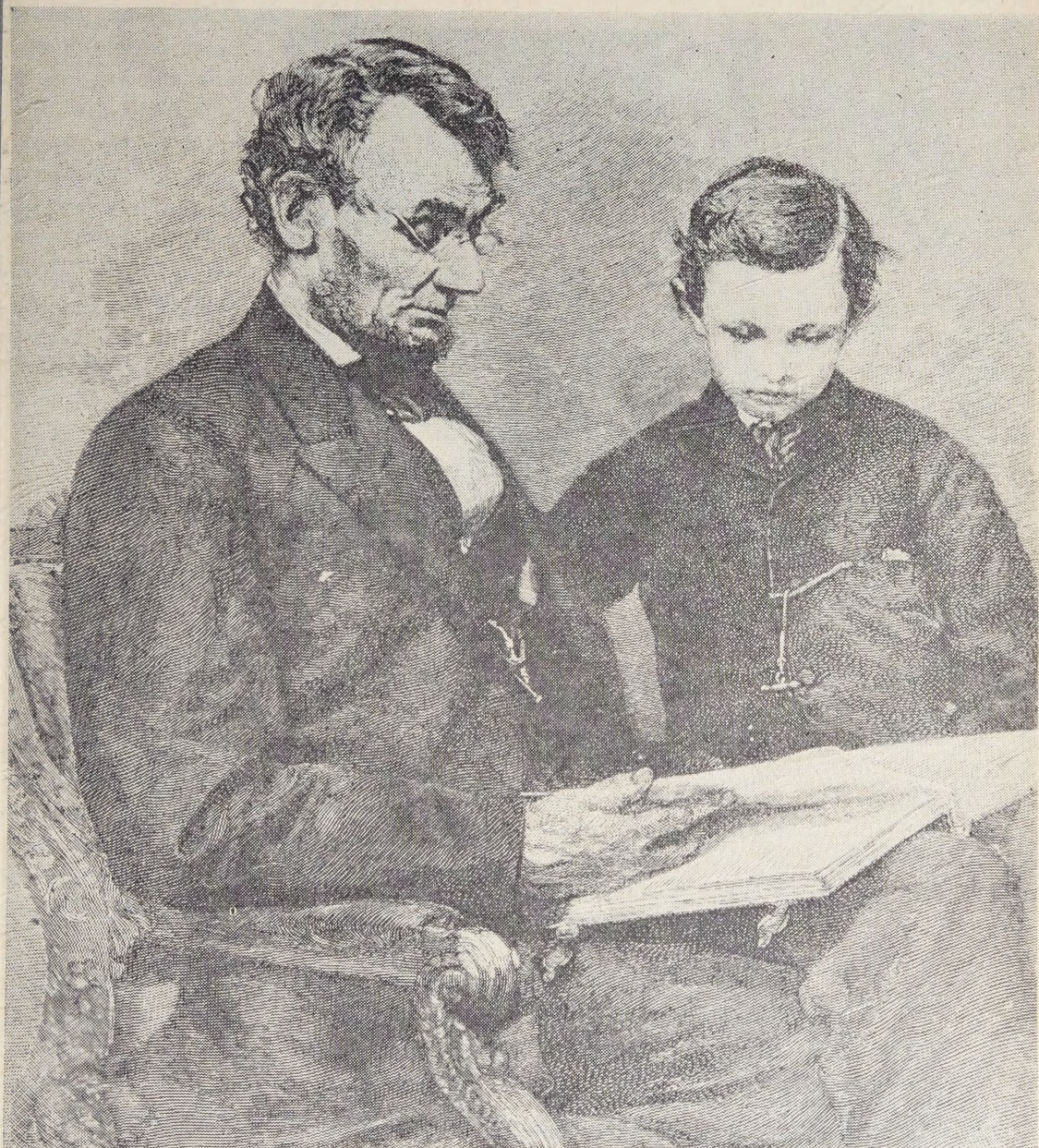


Lutheran Herald



RNS Photo

LINCOLN READS TO HIS SON
(From an old woodcut)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Lincoln's Second Inaugural Address

(Excerpts taken from "Lincoln Lore," a bulletin of the Lincoln National Foundation)

A deputation of colored folk visited Abraham Lincoln at the White House on September 7, 1864, and presented him with a copy of the Bible. In his reply of acceptance the President made this statement, "In regard to this great book, I have to say, it is the best gift God has given to man."

There are many literary critics who consider the address Lincoln made on the occasion of his Second Inaugural the finest contribution to come from his pen. The President himself was confident it would "wear as well" as anything he had written. Among those who are religiously inclined, the address has always struck a responsive chord, and it has often been called Lincoln's "Sermon on the Mount." It was delivered at the pinnacle of the President's career, and the sentiment embodied therein is in harmony with the highest concepts of Christian behavior.

The exceedingly short address consists of but four paragraphs, including only twenty-five sentences. The first paragraph contains the introductory words referring to his former inaugural address and a brief reference to the progress of the war "upon which all else chiefly depends." The second paragraph reviews the origin and purpose of the hostilities. The only paragraph of any length, the third, deals with slavery, which he suggested was "somehow the cause of the war." The last paragraph, which contains but one sentence, takes the form of an entreaty.

The main argument in the address may have been suggested to the President by the visit of two women from Tennessee. They came to the President asking for the release of their husbands, who were prisoners of war at Johnson's Island. The brief interviews continued on three consecutive days before their requests were granted. On Dec. 3, 1864 Lincoln jotted down a memorandum in pencil containing his final comments to one of the women who had kept insisting that her husband was a religious man. He was so impressed with his deduc-

tion that he called his secretary, John Nicolay, into his office to hear it read. It follows:

"You say your husband is a religious man; tell him when you meet him that I say I am not much of a student of religion, but that, in my opinion, the religion that sets men to rebel and fight against their government for a cause, as they think, that the government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which people can get to heaven."

The concluding argument of the third paragraph is often taken apart as the climax of the address. It begins and closes with two direct quotations from the Bible; the former in the Gospel of St. Matthew, and the latter in the Psalms: *Woe to the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!* (Matthew 18:7.)

Lincoln presents slavery as one of the "offences" and the terrible war as the "woe due."

Moving on to a benediction, he states: *The judgments of the Lord are true and righteous altogether* (Psalm 19:9). The Biblical influence in the address continued in its very last sentence, which breathes the very substance of the "Gloria in Excelsis" theme: *Glory to God in the highest, and on earth peace, good will towards men* (Luke 2:14).

Abraham Lincoln's memorable conclusion of his Second Inaugural Address will be recognized in its immortal words:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace, among ourselves and with all nations."



Religious News Service Photo

With malice toward none

Lutheran Herald

Lutheran Braille Evangelism

Stewart N. Dale

During the more than four-hundred-year history of the Lutheran Church, countless thousands of books, pamphlets, poems, and stories of all kinds have come from the pens of great minds, of Martin Luther and those who have adhered to his teachings. Untold spiritual blessings have come to millions of people who have read this literature.

The blind, however, have not always had the opportunity to receive these blessings, because much of the Lutheran and other good Christian literature has not been available in Braille type and talking book records. Attempts have been made by various individuals to have Christian literature put into these systems, but the supply has always been exceedingly limited.

Sightless men and women who have had difficulty in reading good Christian literature in Braille have been unable to raise sufficient funds to put a few titles into the embossed type and talking book records. One of these men is Mr. John G. Erickson, blind since early childhood. Together with his sighted wife, he has in recent years traveled in various parts of the country gathering funds with which to secure such literature for the blind.

Even in his seminary days, Mr. Erickson felt the urge to do something to help bring spiritual light to his countrymen in Braille-land, as he had been having considerable difficulty in finding any Braille matter with which to help him in his studies. In 1937, after having served his parish for ten years, he felt that he should devote at least part of his time to this work. While serving parishes in several other places, Mr. and Mrs. Erickson, when time permitted, went out and presented the cause of what they called "Braille Evangelism." When sufficient funds had been accumulated, 100 copies of *Under His Wings* by Hallesby were Brailled and a copy was placed in each of the twenty-



Mr. Erickson and Chief

eight distributing government libraries for the blind in this country. The remaining were given free to individuals who requested them. In the course of several years three other titles were printed. In 1948 a fifth and larger project was undertaken, namely, the Brailled *God's Word for Today* by Dr. Hallesby, at a cost of \$3,285 for 200 copies, or about \$17 per copy. Requests came in from the blind from all over the English-speaking world. Mr. Erickson received many letters of appreciation for this work and was urged to continue efforts on behalf of the sightless.

In 1949, the Ericksons launched out full-time in their

LUTHERAN HERALD

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

O. G. Malmin, Editor

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 425 South 4th Street, Minneapolis 15, Minnesota. Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Department Editors: Foreign Missions, Rolf A. Syrdal; Brotherhood, C. E. Johnson; Women's Missionary Federation, Mrs. Reuben Lysne; Books, Ingeborg Stolee. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

project, and funds began accumulating more rapidly. They have since traveled in many states, and have had a most encouraging response. People are glad to have a share in this work, and, when they are told of the need of Christian literature, are surprised how little has been done in this respect for the 14,000,000 sightless people in the world, and the 300,000 blind in the United States.

The Ericksons have long felt that their work could be enhanced if they could be sponsored by an organization of some type. Last June a group of individuals from various Lutheran synods who had previously shown a deep interest in this work among the blind decided to form an organization called the "Lutheran Braille Evangelism Association" and have called Mr. Erickson as promotional director. The following officers, all of Minneapolis, were elected: President, the Rev. Trevor Sandness, ULCA; vice-president, Warren Lindahl, Augustana; second vice-president, the Rev. L. Steen, LFC; secretary, the Rev. L. Smestad, ELC; treasurer, Miss Anne Peterson, manager of LBI book store; and Mr. Ernie Aho, who is also blind, was elected as an additional member of the board of directors.

In order to effect a wider distribution of devotional reading matter for the blind, the association will not in the near future give books outright but will rather distribute them on a loan basis through the Christian Lending Library for the Blind, Faribault, Minnesota. This library is located in the Ephphatha Church, which serves the deaf and the blind attending the Minnesota Braille and Sight Saving School and the Minnesota

School for the Deaf, and is the headquarters of the work among the deaf and the blind of The Evangelical Lutheran Church. From this library Christian books and other literature will be sent postage free to readers over the world, regardless of synod or denomination background. There are now over 400 volumes in the library, and additions will be made as funds become available. Every effort is made to put books in the library that are in accordance with the teachings of the Lutheran faith. Lutheran pastors throughout the National Lutheran Council are invited to tell the blind in their churches of the facilities of this library, in order that there may be a wider distribution of this literature.

A Braille Tract Mission has also been started, with over 400 sightless persons on the mailing list. These tracts go to many parts of the English-speaking world. Many letters have been received from the readers, expressing their thanks and appreciation, and their desire to receive more.

As funds become available, the Association expects to undertake other projects in the future. When the Common Lutheran Hymnal is printed, it is hoped that much or all of it can be put into Braille, perhaps in loose-leaf form, so that also the blind can have on hand the songs that are used in the Lutheran churches they attend. Another project that should be undertaken is the printing of Christian literature in "Sight Saving Print" (extra large type) for those who have some vision but not enough to read the regular sized printed matter.

The Lutheran Church should be challenged by what other groups are doing. The Roman Catholic Church has over 5,000 Braille volumes for their blind. The Jewish Milton Society, comprised of nearly forty Protestant groups, publishes considerable literature, particularly in periodical form. The Missouri Synod is printing a monthly magazine, *Bible Studies*, and other books. The United Lutheran Church publishes "A Message for Every Day." But, actually, the amount of Lutheran literature is small in comparison to what is published by some of the sects.

The co-operation of pastors and leaders in all Lutheran groups is solicited to help further the work of the Lutheran Braille Evangelism Association as this organization seeks to provide Christian literature for those whose fingers and ears must take the place of eyes that have become dim or dark. Anyone contributing to the work \$1.00 or more becomes a member and is eligible to vote at the next annual meeting in May.

For speaking engagements or any other information contact John G. Erickson, 2723 York Ave. North, Minneapolis 22, Minnesota.

Good literature is not always
available for the blind . . .



RNS Photo

ent Pulpits

Conrad M. Thompson

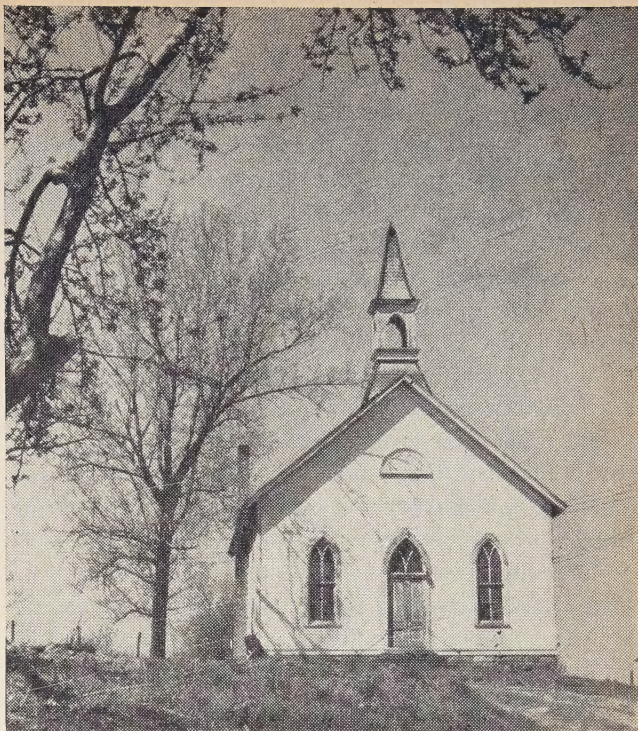


Photo by Eva Luoma

More than seven hundred "silent pulpits" each Sunday

What happens to your congregation when there is a prolonged pastoral vacancy?

American Christians rise up in vigorous protest at the closing of the Church in Communist lands. We moan disappointment and inner disgust when we hear of a pastor whisked away from his pulpit and never to return again. Thousands of Lutheran pulpits have been silenced in Europe. The voice of God, once proclaimed with power in church after church, now is heard only occasionally and in secret places.

For far different reasons there are many silent pulpits in the Evangelical Lutheran Church in America. God's word is heard only irregularly in many places. Yet we do not hear our people bemoaning this fact. Vigorous protests have not arisen that I know of. In fact, there is a tendency to believe that silent pulpits are welcome to not work.

The statistics which I am presenting may shock many people as they did me. They present a picture which I think borders on tragedy. According to the 1951 *Annual Report* I find that an average of 653 pulpits were silent every Sunday in our Church. Along with these there were 123 pastoral vacancies, and we have to assume that many of these congregations had silent pulpits. In other words, out of a total of 2,717 congregations in the ELC, more than 700 have silent pulpits each Sunday.

The maximum number of services which could be conducted in one year in our 2,717 congregations is 284. With over 700 silent pulpits each Sunday we are more than 36,400 services short of the maximum. Think of the spiritual impact which 36,400 additional services would have had on our people. Over a period

of many years who knows how many more souls might know Christ as Savior? In one circuit alone there were 861 silent pulpits during the year. And in another circuit 33 of 39 churches did not have services every Sunday. Add to these the silent pulpits in our state institutions of mercy, the hundreds of American communities where our Lutheran Church is needed, and the 94 Home Mission fields assigned to the ELC, of which only a few can be occupied because of a lack of capital. We wonder why anyone is worried about too large seminary classes. It seems to me to be a matter of enlarging our vision rather than retreating and permitting such opportunities of a lifetime to be forfeited.

Why does this fact spell tragedy? Because it means that thousands of people are brought up in the tradition of ignoring the commandment, "Remember the Sabbath Day to keep it holy," and a further admonition from Scripture, "not forsaking the assembling of ourselves together as the custom of some is." Generally speaking, irregular church attendance cools the spiritual life of the congregation. "Faith comes by what is heard, and what is heard comes by the preaching of Christ," says the Apostle. If Christ is not preached, then there will inevitably come a lack of interest in stewardship, evangelism, prayer, and Bible reading.

Of course, I must hasten to say that the number of silent pulpits per Sunday is not necessarily an indictment of the people and congregations involved. Many of these are congregations in multiple parishes where it

is not possible to have services every Sunday and where it is equally impossible to have a pastor of their own. Neither can some congregations be penalized for not having services when they have no pastor.

Excuses are not in order for every situation, however. Many a multiple parish could divide and each congregation have a pastor of its own. It seems inexcusable for a parish with one or two congregations, unless distances are too great, to have services only every other Sunday. Yet this situation has existed for years.

I have heard of congregations where worship services are possible each Sunday, but because of tradition, fear of increased expenses, and sometimes the cost of heating the church, services every other or third Sunday are arranged. It is surprising how far from being Christian people can get and still be under the influence of the Church.

I have never believed in complaining about a prevailing condition without at least attempting a solution. The first answer, for more parishes than we are ready to admit, is *parish realignment*. How can it be possible for a Home Mission congregation of 175 souls not only to pay their pastor a good salary but also to salary a parish worker, make regular payments on a \$50,000 to \$100,000 mortgage, and do more than the average congregation toward missions, when an old, well-established congregation of 300, 400, or even 600 souls situated in a rich farming community will not support a pastor of its own? We are sure the problem could be easily answered with improved stewardship, a measure of stewardship which would not even approach the place of faith and vision. Parish realignment may also mean parish division. Pastors can do their most effective work when serving one congregation. Each additional congregation lessens their efficiency. Wherever possible, no pastor should serve more than two congregations. Parish realignment and division, allowing many more congregations to have their own pastors, could certainly make vocal a great many of the 700 or more pulpits which are silent each Sunday.

Another solution for at least some congregations would be simply to make *provision* for more services. The pastor is willing and available; it is only a matter of saying to God, "Not our will but Thine be done."

In situations where the above solutions would not be practical, the following suggestions should be considered seriously. In a recent LUTHERAN HERALD an article appeared entitled, "Why Not Visitation Pastors?" Not a few parishes could call one of these older servants in the ministry to be visitation pastors. They would not only do visitation work but would also rotate among the "silent pulpits" each Sunday in the parish.

The possibilities of using laymen to fill vacant pulpits has not been explored nearly enough. We have hundreds of laymen in our Church who could do this regularly and be a great blessing to the congregations served. In those areas where the laymen feel unready for a venture, the pastor could call men together for instruction and training in preaching, on the order of Toastmaster Clubs prominent in some cities. Sermons, topics and texts are assigned and after much individual practice and study they are presented before a meeting of the Brotherhood. If the messages are acceptable, permission is granted to preach them in the "silent pulpits" of churches.

Not too satisfactory perhaps and yet not without merit, is the idea of recording the pastor's message at his first service and then having a layman play it to another congregation later in the day. This would have the advantage of the parish pastor giving his message to all his congregations the same Sunday. I know of a congregation which set a radio in the alcove of the pulpit and the parishioners listened to a broadcast from a sister church. This went on for a whole year with better than expected results.

There are many congregations, of course, which are within a few minutes' driving distance of another church in the same parish. For some, the distances are not great only by wrong attitudes which have sprung from differences of different backgrounds, traditions, et cetera. With any difficulty at all entire congregations could find a way to other churches for worship services if they wanted to.

Now that we have larger classes at our seminaries, it should be possible to secure internes in multiple parishes as well as in large city congregations.

And if none of these solutions are acceptable, then we had better petition our almighty heavenly Father to change the Third Commandment to read: "Remember every other Sabbath Day to keep it holy."

Time and space do not permit me to present adequately the problem, nor am I assuming to know all of the answers. If some readers have become alarmed over the fact that we have over 700 silent pulpits each Sunday in our Church, in a land where no one has silenced them except ourselves, I will feel that the survey has been worthwhile.

Wouldn't it be interesting to dream about what would happen in a number of these congregations and communities spiritually if the Word of God could be preached in its truth and purity regularly and consistently? Let us not only dream and think about it. Action is long overdue.

Financing Schools and Colleges in Our Church

Orville Dahl

I

The 1953-54 biennium budget focuses the attention of the Church upon Christian education as no other biennium budget of the Church has done. Rather than the traditional 27 per cent allocation of synodical income being appropriated to Christian education, the next two-year period will see 30.5 per cent going to this area of church activity.

What forces have been at work to justify this increase? Why is such attention being given to all of the aspects of Christian education? How is the amount of \$3,000,000, or 30.5 of the new \$3,000,000 budget, to be distributed? What goals do we seek to accomplish? These and many other equally important questions can be asked. It is the purpose of this article to try and provide some of the answers, because the welfare of our institutions will be affected one way or another by the measure of success attained in the enlarged stewardship program of The Evangelical Lutheran Church.

At once it must be admitted that it is always difficult to translate human activities into meaningful terms when the reduction ends in dollars and cents. This is even more difficult when such programs are moral, mental, and spiritual in nature, such as are our programs of Christian education. Yet, money is their life blood, and both opportunity and responsibility depend in part upon this essential life-giving substance. Christian education, probably more than any other church program, attains effectiveness in ratio to the means available for its operation. In addition to financial resources, "devotion to Christian education" is vitally necessary. We have never treated this commodity in our schools and colleges, but we depend upon this asset to the point where we limit our own sense of devotion to stewardship is to invite discouragement and despair on the part of those who serve the Church. We have come a long way in education. In terms of physical assets our seminaries, senior and junior colleges, and academies total almost \$20,000,000. To replace them would cost probably twice that amount. To operate them effectively becomes a concept of investment—in physical assets, in program, in teachers, in administrators, and in youth—which must call for Christian support equally significant as our ideals, and equally substantial as the growth of our Church.

The adoption of the 1953-54 budget was a frank recognition of the need for increasing the Church's investment in one of its greatest assets: a unanimous agreement in the Board of Christian Education, in the Church Council, and in the Board of Trustees that our educational institutions must not suffer from financial malnu-

trition. Some of the forces, that is, circumstances and conditions, which seemed to justify focusing the attention of the Church upon education are as follows:

(1) Our libraries spend from three to five times as much now as they did in 1930; our tuition fees have more than doubled since 1940, but inflation has made the actual income from this source about \$20 per student less than it was in 1940; teachers' salaries are at least 10 per cent lower than they should be and have not been increased comparably with incomes in other professional areas, in fact in vocational areas; needed improvements and expansions to instructional plants have not kept pace with the demands of the educational world.

(2) Student enrollments have fluctuated wildly in the past ten years. From 1942-46 our student bodies almost vanished because of the manpower needs in World War II, and the most drastic economies had to be effected. Then from 1946-50 our colleges were almost inundated by a flood of students whose ranks were swelled to record heights by returning veterans, and the most careful management had to take place in order not to fall victim to precipitous expansion programs. Since 1950 student enrollments have been adversely affected by the Korean situation, and the retrenchment process started all over again. However, this process of retrenchment had to accommodate itself to substantial building programs which were unavoidable from 1946-50. Finally, in the midst of this constant uncertainty—a condition nobody can fail to appreciate—we are faced with the predictions that larger enrollments than ever will take place from 1955 and on due to an increase in the national population, the growth of the Church, the hoped for release of veterans of the Korean war, and the increasing number of American youth who desire more higher education.

This situation is no fun. It is certainly no fun to be either an administrator trying to manage such forces, or a teacher trying to accept philosophically a static personal economic situation when on all sides salaries, incomes, and prices are rising to astronomical heights.

(3) All of these circumstances led our Church to launch the Church School Cost of Living Special ingathering in 1951. It is to the great credit of our Church that \$350,000 was raised and distributed in the form of bonuses to seven hundred teachers, administrators, and workers in our schools and colleges. In the quick passing of time this special ingathering has already receded into the past, but it is a personal conviction that a future historian of our Church will look back upon this event and mark it as a turning point in the affairs of

Christian education in the ELC. The significance of this ingathering cannot be overestimated.

The special ingathering, however, met the immediate needs of our educators for 1951 and 1952. What was to be done in 1953 and '54? Two courses were open, if it could be assumed that the salary level represented by the addition of the bonuses was to be maintained. First, a special annual ingathering could take place. Second, an amount comparable to the results of the special ingathering, or \$350,000, might be added to the 1953-54 Church budget. The various boards of the Church were agreed that annual appeals for teachers' salaries were both impractical in practice and wrong in principle, and this first alternative was rejected. The second alternative was adopted because it was agreed by the various boards preparing the budget that the time had come for a "responsible people in a responsible Church" to face forthrightly the new conditions which growth and development had brought about, and in view of the impelling urgencies in American higher education, focus the attention of the Church as never before upon the needs of its Christian educational institutions. Thus, the General Convention expressed, in turn, its agreement, and adopted the new biennium budget which allocates \$915,000 to Christian Education in 1953, as compared with \$614,000 in 1952.

How is the appropriation to be distributed? Before discussing some of the items in detail, here is a quick overview of the Department of Christian Education's budget for 1953:

Theological Seminaries	\$157,000
Luther, St. Paul	
Luther, Saskatoon	
Senior Colleges	471,500
Augustana	
Concordia	
Luther	
Pacific Lutheran	
St. Olaf	
Junior Colleges and Academies	49,000
Clifton	
Waldorf	
Augustana	
Camrose	
S.L.B.I.	
Texas Lutheran College	3,600
Equalization Fund	45,000
Office, Div. of High. Ed.	10,000
College audits	6,600
Parish Education	60,000
General expenses, Bd. of Christian Ed.	16,000
Subsidies	11,300
Prorated Amounts	85,000
	\$915,000

II

With the above figures before us here is an item and the distribution of the funds:

(1) *Theological seminaries*—It is the policy of the Church to reduce the cost of tuition to seminarians to a minimum. The students attending our two seminaries are thus left with the expenses of board, room, books, supplies, and incidentals. In 1952 the appropriation to the seminaries totalled \$142,310. The amount for 1953 was increased by \$14,690 because of the addition to the faculty of two teachers; the record enrollments; the necessary increase in salaries for the professors; and the general increase in cost of operation due to rising prices. While careful management ensures maximum return to the Church for its investment, yet it appears doubtful that the actual increase granted will be sufficient to meet the needs for 1953. There are certain necessary repairs and alterations to faculty homes and other housing properties which should be made in the current year. If these expenses are incurred, the funds will have to come from (1) the equalization fund, which is actually a reserve fund, (2) some other budget item where savings have been made, (3) advance from Church resources which must be returned, or (4) from allocations to the General Fund, if available.

(2) *Senior colleges*—For the past twelve months the division of higher education and the presidents of the colleges have been working out a formula for the distribution of funds which is equitable for all of the higher educational institutions. These discussions have resulted in the agreement that the formula, to be satisfactory, must recognize two conditions:

(a) That each educational institution has certain fixed expenses which it must meet, regardless of the size of that institution. Thus any formula must provide a guaranteed amount which is not subject to fluctuation.

(b) That each institution has variable expenditures largely due to the size of its plant, faculty, staff, and student body. Thus any formula, to be satisfactory, must recognize this difference.

Before the Board of Christian Education is a recommended formula which proposes that 30 per cent of the senior college allocation be divided equally among the five colleges. This would amount to a total of \$141,000 or an initial, fixed allocation to each college of \$28,200. The recommendation further proposes that 70 per cent of the remainder, of the allocation, or \$330,045 be divided on the basis of the ratio of the full-time enrollment of each institution to the total full-time enrollment of the colleges.

To illustrate the above let us assume that the total enrollment in the five senior colleges is 4,700 students and that St. Olaf College has 1,500 full-time students. St. Olaf's enrollment is thus 31.9 per cent of the total enrollment, and it is entitled to 31.9 per cent of the

der of the allocation of \$330,045, or \$105,284.35. On assumption that the full allocation is forthcoming the Church, St. Olaf would receive on the basis of this hypothetical illustration a total of \$133,575.35. The institutions would receive their pro rata share. All have been treated alike.

This allocation to St. Olaf College appears at first glance to be of such size that a person is prompted to ask, "How much is the budget of this institution, and what portion is the Church allocating?" Actually, the total budget for St. Olaf College is slightly more than one and a half million dollars! Thus, the Church contributes approximately 10 per cent. This is true all the way along the line. The total budgets of our colleges approximate five million dollars annually. Thus a church appropriation of \$471,500 for 1953 is about 10 per cent, or slightly less. Yet, this is the margin between successful operation on present salary levels, and/or deficit operation.

The Church is to be commended for this ratio of assistance to all of our educational institutions. The financial policy of the ELC places it in the upper brackets of churches in America insofar as its relationship to its educational institutions is concerned.

The fact remains, however, that slightly more than 10 per cent of the total income necessary to operate our junior and senior colleges must come from sources other than the Church. At the present time about 80 per cent of institutional incomes comes from student tuitions; about 4 per cent from earnings on auxiliary enterprises such as dining facilities, housing establishments, and bookstores; about 3 per cent from miscellaneous gifts; and about 3 per cent from income on invested funds in trusts and endowments.

(3) *Junior colleges and academies*—The two junior colleges and three academies do not easily subscribe to a formula such as has been devised for our senior colleges. Thus each institution has been analyzed on the basis of the special circumstances which it faces. While final actions have not been taken by the Board of Christian Education, it was apparent that the \$49,000 budgeted for these five institutions was not sufficient to meet their minimum needs for 1953. A careful analysis of each institution discloses that it needs the following amounts: Waldorf College, \$25,000; Clifton College, \$10,000; Augustana Academy, \$12,000; Camrose Lutheran College, \$6,500; and Saskatchewan Lutheran Bible Institute, \$6,000. Therefore, \$64,500, rather than the budgeted \$49,000, is needed.

The purpose of the "Equalization Fund" now becomes apparent. It was impossible to foresee what the actual enrollment figures in our institutions would be in the fall of 1952 and spring of 1953. The "Equalization Fund" was created in order to have a reserve which could be drawn upon to meet unforeseen developments. To meet the

needs of our junior colleges and academies it would appear that \$15,500 must be taken from this reserve fund and added to the allocation for this group of institutions.

The condition described is in large part due to the drop in junior college enrollment of 16 per cent. The academies have shown about a four per cent increase. Yet the allocations to our academies have been so small that the above allotments represent minimums that can hardly be undercut.

(4) *Texas Lutheran College*—This senior college of the American Lutheran Church serves ELC youth in the Southwest. Our Church subsidizes this institution by accepting the responsibility for the salary of one of the teachers on the faculty. This subsidy was increased from \$3,000 in 1952 to \$3,600 in 1953 due to the increase in faculty salaries desired by our sister church body for its faculty members.

(5) *Equalization Fund*—The predictions of student enrollments for the fall semester 1952 and the spring semester 1953 were so ambiguous that it was impossible to foresee just where the pinch would be the worst. The General Convention adopted the recommended equalization fund in order to have in reserve funds which could be available to meet unexpected developments. In item (3), "Junior colleges and academies," the manner in which this fund operates was shown. It appears to have already justified its creation. Undoubtedly other needs will develop which will exhaust these funds, especially in view of very recent announcements from the Selective Service that new and larger calls must be made upon the reserves of men who have been deferred to continue their college education. This fund totals \$45,000. It has already been recommended that \$15,500 of this fund be used to give increased assistance to our junior colleges and academies, reducing it to \$29,500 for the balance of 1953.

(6) *Office, Division of Higher Education*—This division of the Department of Christian Education is partly financed by a \$10,000 grant from the church budget. It is obvious that the large amounts of volume printing cannot be financed from the budget grant, together with the salaries, travel expenses, and supplies of the staff. The additional expenses necessary for publications and proper operation are divided among the schools, colleges, and seminaries of our Church and are a part of their public relations budgets.

(7) *College audits*—It has been the policy of the Church to employ its own firm of auditors in order to obtain standardized and uniform financial reports of its institutions. In 1953 this audit service is being extended to our junior colleges in addition to the traditional audits of the senior colleges, seminaries, and Augustana Academy at Canton, South Dakota. This accounts for the increase in the budget allocation of \$600 for the current year, or \$6,600 as compared with \$6,000 for last year.

(Continued on page 135)

"By Man Rejected"

THE EDITOR'S BOOKSHELF

In preparation for Lent, 1953, Augsburg Publishing House announces the appearance of two new books, both of which will be reviewed here, one this week, the other in an early issue. Today we take down from the Editor's Bookshelf *By Man Rejected*, by Herman Astrup Larsen. (Cloth. 197 pages. \$2.00.)

Dr. Larsen is pastor of Medill Avenue Lutheran Church, Chicago. He was among the group of our missionaries who were interned in the Philippines during the war. Since then he has earned a Ph.D. from Yale, has spent a year in graduate study in Europe, and is now a parish pastor. It appears to us that his Lenten book has gained something from each phase of its author's life and experience. It has the thoroughness which characterizes the work of the trained scholar. It has the warmth and conviction which can come only from a Christian faith which has been tried. And it has the simplicity of the preacher who, almost unconsciously, comes to judge his own work through the eyes of those who sit in his pews Sunday after Sunday.

The plan of the book is unique. Two related thoughts run through it in two parallel series of chapters. One series—intended originally for use at the midweek Lenten service—consists of "meditations on the actions which the opponents of Christ adopted from the time of His betrayal until His crucifixion in an attempt to prevent Him from fulfilling His God-given mission among men." The texts here (with the exception of the first one) are from the Passion Story. Some of the character delineations are splendidly done, and there is a good deal of emphasis on the background of each scene. Never, however, does Dr. Larsen forget to be practical and simple in his applications.

The other series is based on the Gospel pericopes of the Church for the Sundays in Lent (second series of texts in our Altar Book). The thought that runs through this series is the objections raised to the work of Jesus and to Him personally: to the cross, to His companions, to His claims, and so on.

If the objection be raised that a Lenten book should not be cast in a "negative" mold, the answer is that there is a definitely "negative" aspect to the Passion of our Lord and that it is too often neglected in our thinking about the ministry of Jesus. A second answer is that there is never a feeling as one reads these chapters that the approach of the author to his subjects is other than positive. One might add that the last two chapters are positive also in dress. There one sees that, even if disciples forsook Him on Calvary, "Strangers Confess Him," referring to the Penitent Robber and the Centurion. And the last chapter, an Easter meditation, "Death Is Slain," is certainly positive.

EDITORIAL

Youth Crime

Recently the *Minneapolis Morning Tribune* carried front page story headed, "Youth Crime in City up 100 Per Cent." The sub-heading read, "Sex Offenses Next Triple, Police Say."

The information conveyed by the story is deeply disturbing. All figures refer to crimes committed in Minneapolis during 1952 by "juveniles," who are defined "persons under 18 years of age." Only so-called "minor crimes" are included, and it is explained that these do not include "such offenses as curfew violations, vandalism, and incorrigibility."

Here are some of the figures cited: Sex offenses of all kinds numbered 241 during 1952, an increase of 15% over 1951. "Drunk or drinking," 273 arrests, more than double the previous year. Larceny, 659, nearly two and one half times as many as in 1951. And so on and through a catalog of major crimes which run the entire gamut from "Contributing to Delinquency" to "Homicide." And the total is horrifying: On 2,318 occasions during the year 1952, in the city of Minneapolis, a boy or girl less than 18 years old was arrested for a major crime. The head of the police crime prevention bureau of the city "cited the increase of 'adult-type' crimes committed by juveniles as the most alarming figure."

This is evidently not a condition peculiar to Minneapolis. The story concludes by stating that "in a recent survey the Associated Press found juvenile delinquency increased in 48 of 61 cities of more than 100,000 population." In fact, "it decreased in only four of the cities surveyed." We have no comparable figures for small cities, towns, villages, and rural communities. Our guess is that a somewhat similar situation would be found to exist there as well.

What it resolves itself to, therefore, is this: Juvenile delinquency, manifesting itself publicly in arrests for crimes committed, is on the increase all over the country. The *Tribune* story confines itself to its own city, Minneapolis; but it becomes clear that this great increase is typical rather than unique.

The *Tribune* does not concern itself very much with causes. A police official is quoted as saying, "Much of the increase is due to the breakdown of the home unit and to extreme parental neglect or indulgence." He also calls attention to the fact that his department of crime prevention is sadly undermanned, and adds, "Just investigating what is happening among juveniles keeps us busy." Other than that, nothing is said about

p, and Up

es. Nor is there any discussion of possible solutions. The purpose of the *Tribune* is simply to lay the situation before its readers. That it does in the plainest language possible.

The Christian Church is certainly not unaware of what is going on; nor is it unmindful of its responsibility in the matter. An alert congregation recognizes a twofold responsibility, first for the young people actually under its wing, but also for the youth of the entire community and in particular for the unchurched youth in the sphere of its potential influence. To be sure, there is reason to believe that only a minor fraction of the sum of juvenile crime is committed by the boys and girls who are actually under the influence of the Church. No pastor or congregational youth worker is unduly mindful that some of the boys and girls of the Church are among the juvenile delinquents; and all of them are uneasily aware that among this unfortunate group are many who *should* have been reached and helped by the Church.

For us who are in The Evangelical Lutheran Church, the fact that a story about Minneapolis occasions this editorial brings the whole thing close to home. Nowhere else we have a greater concentration of our people; nowhere is our Church stronger. Here we have 24 congregations with a baptized membership of more than 1000 and with a Sunday school enrollment of about 1000. Certainly, when Minneapolis is discussed as typical of a nation-wide situation, the whole thing is placed squarely in the lap of the ELC!

The police official who laid the blame on the breakdown of the home and parental authority gave one reason which cannot be dismissed lightly. No parent will read that accusation with an easy mind. The Fourth Commandment works both ways, and we are quite sure that breakdown of what we might call "parental morality" does play a large part. The remedy there is obvious; it has not repealed the Fourth Commandment, as it applies to both children and their parents.

One cannot, however, lay all the blame at the door of the American home. The school must shoulder its share. We sometimes are tempted to believe that the lack of discipline in far too many schools is the chief obstacle the parent faces in maintaining the discipline of the home.

Nor can the Church be complacent. We have long be-

lieved that the average congregation is too much inclined to carry on its ministry for youth according to methods better fitted for the time before World War I than after World War II. Particularly true, we feel, is this of the great city churches, especially those old enough so that the character of their immediate neighborhood is changing. Added attention to the young people, added personnel, and added material equipment will have to supplement even the finest spiritual program.

Most serious of all, however, we are convinced, is the fact that our much-discussed juvenile delinquency is basically simply an extension downward of our not-so-much-discussed adult delinquency. Not only are we reaping the sad fruits of the materialism of a bygone generation. We are also reaping quite a harvest from the corruption in high places which has made up so sadly much of our newspaper reading the past years. And beyond even all that is the fact that much of the carelessness, lawlessness, and unrest of young and old is rooted in their insecurity and fear.

All of which brings us to a subject which has been discussed in these columns many a time. The *Minneapolis Morning Tribune* lays before us a terrible problem. We have attempted to analyze its causes. The solution lies, of course, in the homes and in the schools. But above all, it lies in the Church. If we believe—as we firmly do—that the Gospel of Jesus Christ offers the solution for the world's ills, then a discussion such as this one is but added proof that this is the Church's day of special opportunity and responsibility.

Religious Census in 1953

Talk is beginning about the necessity of having a federal religious census again in 1956. As readers no doubt know, such a census has been taken by the U. S. Bureau of the Census every ten years since 1906, with the exception of 1946. All preparations were made for such a census also that year, but the project had to be dropped because of lack of an adequate appropriation by Congress.

Now comes word that the Association of the Statisticians of American Religious Bodies, meeting in New York, has passed a resolution asking church leaders to support the taking of such a census again. This association represents more than 85 per cent of all religious bodies in the country.

We are happy to hear of this development. It was most unfortunate that the religious census of 1946 was halted. We trust that the leaders of all religious bodies will put their influence behind this latest move to have the religious censuses resumed. For that matter, it would be a splendid idea if all of us would indicate our interest to our representatives in Congress.

One of the favorite hymns of the Christian Church begins like this: "I love to tell the story, of Jesus and His love." It is a hymn that even the children can understand and sing. Yet I have often thought what hypocrites many of us are as we sing this song. How many really "love to tell the story"?

Some time ago a prominent literary man of another country said, "If you Christians really believe that what you have in Christ is something we all need, how can you be so unconcerned about those of us who do not share your belief? It would seem to me that if you actually took this seriously, you could not rest day or night as long as there remained one soul who had not embraced your faith. Your coldness and indifference confuse me!"

I believe you will agree that one of the severest indictments made against members of the Christian Church must be this—they have been rather slow and reluctant to tell about Jesus Christ and the Gospel. You and I find ourselves hesitant, sometimes outright apologetic when it comes to matters of the spirit. Too many so-called Christians nourish the idea that the spreading of the Gospel is to be left to ministers, missionaries, and religious teachers.

But one of the fundamental principles of the structure of the Church was expressed by Jesus in the simple words: "You shall be my witnesses" (Acts 1:8). We call it evangelism, and evangelism consists of telling others, shar-

ing with others the good news of the Gospel. Evangelism, however, is not an activity in which we may or may not be engaged according to personal inclination. It is a compulsion of the Christian! Without it the Church cannot live and grow! Writing to his friend Timothy, St. Paul said, "Never be ashamed of bearing witness to our Lord . . . accept . . . all the hardships that faithfulness to the Gospel entails in the strength that God gives you" (II Tim. 1:8, Phillips' trans.).

Are we telling the story? Today our Church strives to do this through its Home Mission program, which is really evangelism in action. Each year new congregations spring up throughout the land as our Church labors to witness for the Savior in new fields, or among people who have uprooted themselves from church communities. As we survey the program of our Evangelical Lutheran Church today, the home mission endeavor—a renewed zeal for evangelism strikes us as one of the most gratifying aspects of kingdom work in our difficult times. The Church moves ahead, ready to "tell the story of Jesus" here in our own land. As members of the Women's Missionary Federation, you are constantly reminded of home mission efforts; through the columns of the church press, through mail and personal contacts, you know something of what is being done. And your Mission Box reminds you often of what you can do to further the program of bringing



Women F HOME

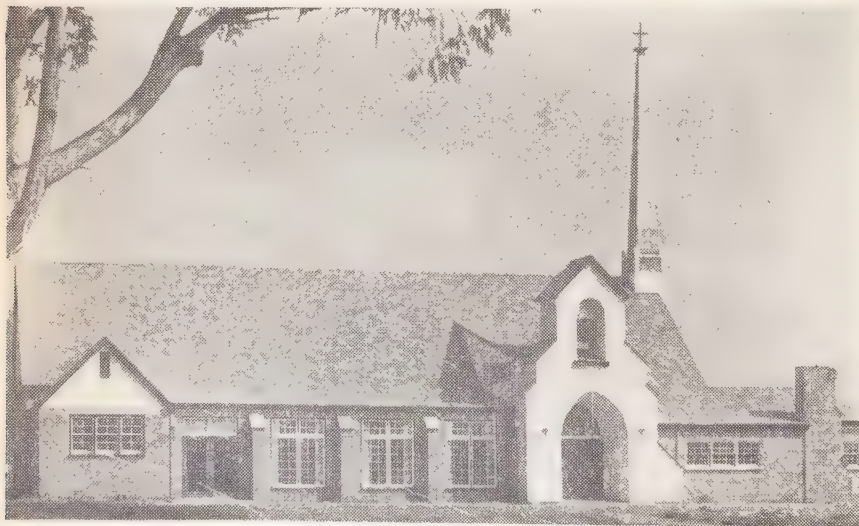


Pictured above is an aerial view of the midst of which were 141 new Home Mission

Are We

Christ to America. Through your WMF you can have a part in telling "the story of Jesus" today.

But there can be a danger in making our program of home missions, evangelism too objective or mechanical. We can become lost in the vastness of our missions endeavors, losing sight of the personal responsibilities that challenge each of us in the places where we are. Long ago God told Moses, "The place where thou standest is before ground." That was a direct call to a man to do something in the present, to consecrate himself *where* he was for the cause of the Lord God. While the Church is telling "the story of Jesus" out on the far-flung expanses of the land, in city or in rural hamlet, we are we—you and I—doing about nothing in our home congregation community, amongst the people we



First Lutheran Church of Northridge, California



that light of Christ not only inside the family group but to others with whom we come in contact. As the children leave home and go "on their own," their memories will hearken back to that place they once knew where the Lord Jesus held the uppermost place. They will not soon forget Him! Women of the Church, the home, which today is losing so much of its effectiveness, must get back to vital witnessing for Christ and the Gospel or the very structure of our Church stands in jeopardy!

Then too, are we telling "the story of Jesus" in our daily life, as we work and conduct our business and social affairs? You and I are unconsciously witnessing to what our religion is by our dealings with our fellowmen between Sundays. Our Christianity ought to be the same on Wednesday as it was when we walked out of church on Sunday morning. Honesty, fair dealing, kindly judgments, clean speech, cheerfulness—these speak well of our Christian profession; on the other hand, greed, selfishness, jealousy, slander, dishonesty, profanity tell others that the God we serve is not the Lord.

What about our stewardship of time, abilities, and means? We tell a great deal by what we are willing to give of ourselves and what we possess. If our Church isn't worth the best we can give, then someone outside the fold might well conclude that the Christian faith isn't so important after all. One of the pressing needs of our day is a

deeper sense of Christian stewardship, for that which you and I are willing to do for the Kingdom in our community tells about Jesus in a powerful way! The words of the Apostle are timely indeed: "Be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (I Cor. 15:58).

Finally, we are to "tell the story" by personally advertising Christ and His Gospel in what we say. Christian people cannot keep quiet about Jesus, what He has done and what He can do! If the Gospel is a life and death matter, then we Christians ought to get excited about it! As individuals we can intercede for someone we know; we can invite people to come to our church; we can help bring unchurched children to Sunday school; we can bring an unchurched neighbor to the guild meeting; we can inform the pastor about new or unchurched people in our community and encourage them to join an instruction class. And the genuineness of these and similar efforts can yield eternal dividends! Difficult? Oh, yes, but God has promised His help, and with His help every Christian can be a teller of the Story!

Let us pray for grace to be able to "tell the story of Jesus" in our own communities. That is home mission work which every WMF member can have a part in, just as much as in the larger concept. Let's make our organizations, our Church, our efforts, our means, count for Jesus Christ in 1953—beginning right at home!

the Story?

N. P. Scheide

work with, year after year? In your "young" congregation, or in your well-established church, what are you going to tell others of Jesus Christ?

I have always cherished the fundamental idea that living Christianity is to witness wherever it is. The sermon preached in church on the Sabbath is most effective which all week long is being preached by those who read it. Well, as members of the Women's Missionary Federation, what are you doing, wherever you are, to "tell the story of Jesus"?

First, personal witnessing must begin at home. It is a potent evangelistic force, the importance of which one cannot minimize today. It is here where we can learn to know Jesus better as we read and pray together, and from whence we go to church together. If the home is Christian it will radiate

area, Minneapolis, in
Church, one of the
ed since 1944.



Ladies' Aid at Calvary Lutheran, Edmonton, Alberta, Canada

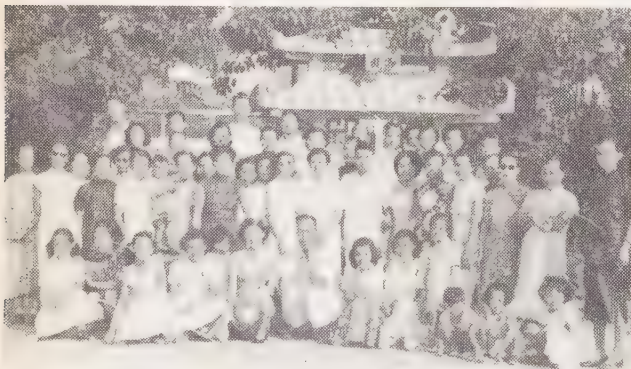
Hongkong and Home

Rolf Syrdal

The last days of my visit to Hongkong were stretched out so that conferences, meetings, and survey trips could all be included before the day of departure. It was rather hard on the nights, as they were already shortened, but the days were filled with interesting work and observations.

The Seminary celebrated its sixtieth anniversary, and I was invited to give the address of the day. It was an inspiring assembly up on the top of Tao Feng Shan, the mountain where the Lutheran Buddhist mission has its picturesque buildings, now shared with the Lutheran Seminary. This institution has had a varied existence, through many storms and stresses during bandit, communist, and national partisan uprisings. Its fine campus in Shekow, close to Hankow, is its home, but it has kept on with its work in various locations with little interruption. The faculty and students have improvised as they went along, and the school has continued to turn out consistently well-educated graduates to serve as the pastors of the Lutheran Church of China.

This was a historic occasion, not only a memorial to the past history but a witness to the persevering faith of the missionaries who are still continuing in the work of building the Church of the future in China. Greetings were brought by superintendents of the various co-operating Lutheran missions. Professor Wang read an excellent summary of the past history, and the president, Russel Nelson, gave a challenging message that envisioned a larger service for the institution even today, and mirrored the courageous faith of the leaders of our Church there that speaks well for the future. Dr. P'eng Fu gave a special greeting from the Church which this seminary has served for these many years and that we hope it will continue to serve in coming generations.



Women's group in Diamond Hill Church



Diamond Hill Sunday school, Hongkong

I was also booked to preach at the regular Sunday morning service of the Union Lutheran Church in Hongkong. I will admit to some nervousness as I faced the well-filled church to preach to these people of good education in a somewhat formal setting of their church room for services. It was comforting to have Dr. P'eng conduct the liturgy and to have Daniel Chu sitting at the front pew so that I could turn to him for scriptural prompting if I got stuck. My tongue loosened a little. I began the message, and I managed to express the thoughts contained in the Word. It was a thrill to go back again to the proclamation of the Gospel in the Chinese language. The Chinese people are always courteous, and listened well. They said afterwards that I "spoke the language very well," which made me precious, as they usually reserve such remarks for those that show by their speech that they need a lot of encouragement. At least it did me a lot of good, and I admit that I longed for the old days in China.

A fine gathering was held in the evening to honor Dr. P'eng Fu on his sixty-fifth birthday. There were many brief talks and some wonderful singing by talented people of the congregation. The solos sung at the morning worship were also uplifting and inspiring. There is much possibility within this congregation, and it is expected that it will leave a permanent mark upon the people of Hongkong.

I must skip over some of the events, and take you to the last day in Hongkong, which was October 1, the day for Communist celebrations. A house half a block away from us in Kowloon was all festooned in red with big congratulatory characters in electric lights. There was no disturbance, but there were many banks and other business houses in the city of Hongkong, too, were similarly or more elaborately adorned. There were many Communists in Hongkong, no doubt, but most of these places were in business with Communists who wanted to keep that business. This was the day that

I was chosen to go to Rennie's Mill's camp. By jeep we went around the bay to a place where we could get a span to take us over to the camp. On arriving, we were met by one of the leaders of the camp who was from our province of Honan. He took us around the camp with its tiers of thin-board houses with palm-frond thatching. Fires have been set on at least two occasions by the Communists to burn out the refugees from their homes who are gathered here under conditions of near starvation. This day they had posted watches on top of the mountain that lies between them and the rest of the city to halt everyone from coming in as they were afraid of some trouble. We had gotten in unnoticed from the sea side but were made welcome.

The Lutheran missions have done a great deal of relief work here, and have established some rather permanent work. Formerly with a population of 10,000, there were now about 7,000 left. They had organized their own government. Mission schools and dispensaries were ministering to the more elemental needs of the people, as were the various chapels raised for their regular worship services. I met some who remembered me from central China when I had been a teacher and they were students. Now they were taking their places as leaders of their people, teaching, preaching, and guiding them in government and in handicrafts of various types so that they might soon become self-supporting again. I spoke to the Lutheran school there; they were crowded into the largest room of the poor quarters, a room that had formed the "seat of learning" during the week and the sanctuary for worship on Sundays. There was no complaint at their lot. They were tightening their belts and solving their problems from day to day—not looking far to the future, as it was too dim and unknown. There was no effusive spirit of optimism but a matter-of-fact, persevering assurance that things would eventually right themselves and that their lot would then be better. The whole experience brought a lump in my throat—the quiet courage of these people shaping up a situation of precarious existence in the midst of their poverty and suffering and uncertain future, with the church and the school at the center of their patch-work community. Perhaps that is the secret—the church and school in the center, they build for the future.

That evening, Tom Lee, his wife, and I went up the cable car to the top of the mountain of Hongkong City. We got there just in time for the sunset, then watched as darkness fell and the lights came on below us. Almost like the sky up-side-down with its myriads of man-made stars in constellations of streets and harbor. A beautiful sight, the silence shattered only once by a burst of fire-crackers from a Communist headquarters building below us. Thus dreams are shattered, and we

went down to sit for a while in the humid heat of Hongkong. Then I packed to return home.

I left Hongkong Thursday morning, November 2, arriving that night in Tokyo with brief stops at Formosa and Okinawa enroute. I had just time enough to call the missionaries in Tokyo from the airport and then got ready to board the plane that would take me right to Minneapolis. I passed the time with a Chinese staff member of Northwest Airlines who talked my language and who once had been railway superintendent in the area close to Sinyang where we lived and worked as missionaries—something like meeting an old hometown friend. Then on to Shymea, Anchorage, Edmonton, and home, arriving in Minneapolis Friday afternoon. This is fast travel. We had some rough weather as we rode out the tail end of a typhoon but had no trouble. The real time was longer than it seems in telling of it for two reasons—as we crossed the "date line" we had two Thursdays in a row—and then the way home always seems to take too long. Now to get back to the family—then to the desk loaded with correspondence, hoping that those who had written me were not too tired of waiting for reply.

Financing Schools and Colleges

(Continued from page 129)

This is an excellent service because it makes it possible to render counselling services on a continuous and comprehensive basis. In time this practice of the Church will lead to uniform accounting methods in our institutions.

(8) *Parish Education*—A total of \$60,000 has been budgeted for the operation of the parish education office. Many articles can be written on this important division and because it is supervised separately from the division of higher education, by Dr. J. C. K. Preus, a description of the many vital services performed in that area should be left to his pen. Likewise, a discussion of expenses of the Board of Christian Education, subsidies of all kinds to encourage Christian education projects, and prorated amounts should also wait upon Dr. Preus's comments.

In summary, the forces and circumstances affecting higher education today warrant an increased stewardship to ensure the qualitative and quantitative work in our schools and colleges. More than 5,000 young people depend upon this aid. More than 700 teachers and other kinds of workers depend upon this aid.

It is as one venerable retired man of God said to me recently. . . . "Isn't it amazing how much complicated and expensive stuff we have to have now-a-days just to teach a person how to *think a little, read a little, and believe a little?*" Then he added, "But it's absolutely necessary if we're going to make any strides in the Kingdom . . . isn't it?"

I couldn't think of any other answer than, "Yes." Can you?

Our Lord Did

Harold B. Kildahl

QUINQUAGESIMA SUNDAY

February 15, 1953

Text: Matthew 3:13-17

Our Lord did give divine approval to the work of John the Baptist who had been set apart for the work of preparation when He presented Himself for baptism one day by the river Jordan. The whole ministry and the Gospel call of John the Baptist was authenticated as Jesus humbly yet majestically offered the command: "Suffer it to be so now."

Our Lord did fulfill the will of God when He submitted Himself for baptism. He alone could understand the will of God. He alone could know the divine intention. His was a divine purpose, a divine obedience, a divine mercy and love. So often He prayed: "Thy will be done"; so often He lifted up His eyes to heaven; so often He asked the strength and power of the Father, always bent on fulfilling the will of God even in the final hour when He was lifted up upon a cross. Now, at the opening of His ministry, as at its close, He would fulfill the will of God.

Our Lord did underscore His words by His deeds when He submitted to the will of the Father by presenting Himself for Holy Baptism. You remember that He said: "Except a man be born again by water and the Spirit. . . ." You remember His charge to His disciples: "Go ye therefore . . . baptize in the name of the Father, and of the Son and of the Holy Spirit." You realize, of course, that there is no salvation without water baptism, as far as the revelation of God is concerned. Christ, in His baptism, not only underscored His teachings, but at the same time led the way for all those who were to come after Him. And with the act of baptism there went out a promise: "He that believeth and is baptized shall be saved."

Our Lord did receive the anointing from on high when He presented Himself for baptism. The Spirit of God descended upon Him in the form of a dove, and the voice of God was heard to say: "This is my beloved Son." The anointing of a King took place that day. Jesus was fully equipped for His kingly mission, His kingly office, His kingly rule.

Our Lord did all these things for you, and you, and all of you, not only when He was baptized by John in the river Jordan, but through His whole life and by His death and resurrection. The efficacy of His obedience, His example, His words and deeds, His anointing must somehow by the grace of God be reflected in your faith and in your love; in your whole life. Our Lord did all for you. Friend, what have you done for Him? Honestly, now, from the very deepest recess of your heart—What have you done for Him? Amen.

Ministry of Music

Oscar R. Overb

As we begin the new year it may be well to take inventory of our objectives with music in the church. To most people, leaders and laity, the chants, choir anthems and especially the hymns are messages, or expressions in words; at its best, the music is a mere background accessory. If this is all, must we not face the question, Why use music at all in religious rituals?

It may be necessary to rethink, retrieve the true nature and function of all art in church work before we can improve conditions, the drabness and sterility that often beset our practices. Music, indeed, can serve uniquely in heightening the meaning of language, but that is only a part of its function. Perhaps its greater significance is that it has a non-finite dimension, that it can connect us quite realistically with the unseen realm, that other worldliness in which we crave orientation.

Paradoxically, life has to be lived on two planes. We are limited by finite insights and techniques, yet we are spiritually concerned. How to transcend our human status and embrace more of the infinite realities, those that pertain to the more important spiritual existence and which defy scientific measuring means—that is, of course, should be, our major concern. Can music be of any help?

Genius is a godsend, and music is the product of his extraordinary sensibilities and discernment, gifts in no way comparable to those of the prophets of old. The genius, prophet of our day, would speak to us of his confrontments with a world beyond our senses, of ideas that may have few language connotations. Music is an art, independent of words. Its power and appeal are due to its esthetic nature and approach. And by esthetic we do not mean external frills and niceties, but rather an inner state of soul which has been alerted to the profound beauty of a life in God. Beautiful music, consciously or unconsciously, exerts a power over rank and file which, when rightly directed, may become richly meaningful in church work. The genius and his art belong in the Church.

But before music can thus affect a person there has to be an active resonance, a response in him. The esthetic quality in this respect resembles love. Again, the miracle of grace has made provision: man has been endowed with a capacity for such response. But it needs cultivation. Music joins with other esthetic agencies in trying to activate this dormant wonder in the human heart so that the soul may open to God, like the flower opens to the light and blossoms. Our problem is to become synthesized; the Light is come, but man remains immune. (To be continued.)

Meditations for the Family Altar

Joel Njus

TOWARD THE FIRST SUNDAY IN LENT

Epistle: II Corinthians 6:1-10

The Gospel: Matthew 4:1-11

Monday, February 16

TEMPERANCE

Read Daniel 1:8-21

But Daniel resolved he would not defile himself with the king's rich food, or with the wine which he drank.

Intemperance in food and drink has a long, dark history. Man's failure to control his appetites in just these two areas of living has resulted in untold damage to body and soul. Daniel's request to substitute water and vegetables for the rich and rich food of the king was a courageous act which had its roots in a faith in a Holy God who was his Creator and whose Spirit lived within him.

Much has been written and said about temperance in the use of drink. Less is usually mentioned about temperance in the use of food. But the drunkard and the glutton are brothers. Through excess, both destroy the body God has given to them. Therefore the warning, "Put a knife to your throat if you are a man given to excess."

Dear God, we thank Thee for our body and pray that we might not defile them through excess in food or drink. Amen.

+ +

Tuesday, February 17

SOWING AND REAPING

Read Galatians 6:1-10

Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap.

Satan is the great deceiver. He seeks to lead the believer away from the truth. Satan is no fool. He did not come to Eve in the garden and say, "I hate God and I hate you whom He has made." But through deception he lured Eve into sin. So too today, Satan seeks to convince man that disobedience to God will not result in death. He glamorizes the works of the flesh and makes them seem desirable and thrilling.

Don't be fooled. God is not mocked. Sowing to the flesh means reaping a harvest of corruption. For that is all the flesh can produce. But he who is led by the Spirit can look forward to a different kind of harvest. He shall reap eternal life. Therefore, let us use our opportunities to do good to the fullest extent. For we sow in hope of a harvest.

Dear God, may the knowledge of a harvest encourage us in sowing. Amen.

+ +

Thursday, February 19

THE TONGUE AND THE HEART

Read Psalm 19:1-14

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my rock and my redeemer.

When a person testifies under oath, he is usually very careful about what he says. He knows that every word he utters will be written into the record and that he will be held accountable for every statement makes even the most talkative man wary of speech. Jesus said, "I tell you, on the day of judgment men will render account for every careless word they utter." This knowledge of the importance of words places upon the words we utter a weight that would serve to make us watch our speech. God is the silent listener to every conversation. But more than that, God knows the thoughts of our hearts. Clean speech flows from a pure heart. Such a heart is the work of God within us. Ask and you will receive.

Create in me a clean heart, O God, and a new and right spirit within me. In Jesus' Name, Amen.

Friday, February 20

SEEK THE LORD

Read Psalm 105:1-8

Seek the Lord and his strength, seek his presence continually!

God is present everywhere, and yet we must seek Him if we are to find Him. It is not that God hides Himself from us. No, rather God sought us out when we were lost. The thought is this that if we are to have fellowship with God who has sought us in Christ, we must come to God personally. A successful business man wrote that no matter how busy he was, no matter how many appointments were scheduled for the day, there was one appointment that he always kept when he first arrived at his office—and that was his appointment with his God. This man was conscious that God was present. He sought His presence as he set aside time for the Word and prayer. He found it made a big difference in his life. Do you desire to experience the strength and presence of God in your life? Jesus said, "Seek, and you will find."

Dear God, we thank Thee that Thou art ever near to those who seek Thee. Amen.

+ +

Saturday, February 21

DIVINE SUPPORT

Read Psalm 145:1-21

The Lord upholds all who are falling, and raises up all who are bowed down.

Perhaps you have at some time dreamed that you were falling through space. It is a most terrible experience, mostly because of the feeling of fear, helplessness, and despair that overwhelms one in such an instant. Now a dream is one thing and reality something else. A dream passes with the return of consciousness, but reality cannot be avoided even through sleep. If life has become a nightmare for you, if you have lost your footing and everything seems to give way, if you are overwhelmed with feelings of fear, helplessness, and despair, then listen to this Word of God to you, "The Lord upholds all who are falling." Cast yourself upon His arms, and He will uphold you. To fall into the arms of God is to find eternal security. To be raised up by His hand is a blessed reality.

Dear God, we place ourselves in Thy hands. Keep us from falling and raise up those who are bowed down. Amen.

Here and There on the Christian Front

Edited by Raymond M. O

NEW WARNING ON VATICAN ENVOY

The new national administration has been asked not to revive the issue of an American envoy to the Vatican. The plea has come from leaders of Protestants and Other Americans United for Separation of Church and State. Recognizing the pressure which still continues for such a diplomatic move, the group warned that the sending of any type of official envoy to the Vatican, either with or without Senate confirmation, will be opposed because "it creates an official commingling of the American State with the official processes of the Roman Catholic Church."

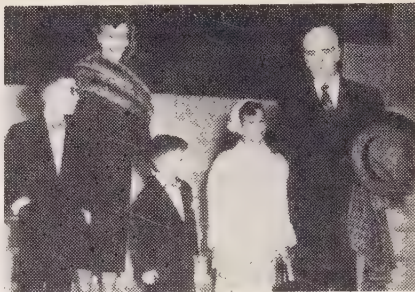
The statement continued, "By an ambassadorship to the Vatican, the Roman Catholic Church would be given a unique position in the American State, a secret access to the ear of the government, a power or influence over policy, and, to that extent, over the whole life of the nation, which no other Church enjoys or would expect."

KOREAN CHRISTIAN COUNCIL CALLS ON U.N. MILITARY

The National Christian Council of Korea has called upon General Mark W. Clark, commander of United Nations Forces in Korea, and the U.S. government, "to take measures necessary to tighten up discipline of some United Nations soldiers violating the rights of Korean civilians." The action of the Council followed the report of the death of a Presbyterian minister, the Rev. Hwa-Il Pang, 36, allegedly beaten to death in the Seoul area by a U.S. Army lieutenant and three American soldiers. He was the Council's associate general secretary.

The statement by the Council said that it would not ask for an extreme penalty for the soldiers, "However, we urge the United Nations Command to take every step possible to insure, in the future, the safety and rights of common citizens who are even less privileged than Mr. Pang. Such a policy is necessary until every U.N. soldier over here realizes that Koreans are his equals."

SERVICE FOR GOVERNOR



RNS Photo

Governor and Mrs. Francis Cherry of Jonesboro, Arkansas, and their three children are shown leaving First Presbyterian church at Little Rock, after attending a special inauguration prayer service held at the new governor's request. Five ministers, a Jewish rabbi, and a Salvation Army captain invoked God's blessing upon him and asked divine guidance for his administration. According to the pastor of the church, the service was the first for any incoming governor of the state of Arkansas.

Presbyterian leaders in Korea have asked the U.N. Command to assume financial responsibility for Mr. Pang's family, which includes his wife and four children. More than 500 persons, including the most prominent missionaries, clergymen, and church leaders in Korea, attended funeral services for the dead minister.

SCIENCE'S FUNCTION TO PRAISE GOD

A scientist who recently was ordained as an Episcopal deacon believes the primary function of science is to serve as "new eyes and ears" for learning more about God, and a "voice" for praising Him. This was view expressed by Dr. William G. Pollard, executive director of the Ridge Institute of Nuclear Studies, a group of ministers gathered at the University of Tennessee.

Dr. Pollard told of how many means of collected data and scientific reasoning, can now piece together far deeper and vastly wider appreciation of the wonder of God's creation than men two centuries ago could in their wildest fancies have guessed would be possible." Asserting that the Christian center of the drama of existence is God and not man, he said, "Men must somehow come again to the realization that the sole purpose for which they have been brought into existence is to respond in awed wonder . . . to enjoy with Him the marvel of His creation, to praise Him and glorify Him forever."

INDIAN DANCES IN CHURCH



RNS Photo

Before a congregation that included many children, a Chippewa Indian demonstrated Indian dances at St. John's Methodist church, Milwaukee, Wisconsin. He is Frank Smart, Milwaukee, former chairman of the Consolidated Tribes of American Indians. Also in the picture are his two daughters, Rose Ann, 9 (right), and Darlene, 20 months (left).

SERVICE FOR EISENHOWERS



RNS Photo

President and Mrs. Dwight D. Eisenhower at the historic National Presbyterian church in Washington, D.C., after attending a special pre-inaugural service invoking divine assistance for his new administration. With the Eisenhowers is Dr. E. L. R. Elson, pastor of the church, who conducted the service. Also present were Vice President and Mrs. Richard M. Nixon, members of the new cabinet and other top officials of the Eisenhower administration.

The physicist spoke his regret that many people have come to feel Christianity can be reduced to an ethical system, a philosophy of human behavior, and a way of living concerned more with improving man's lot than with worshipping God.

OKINAWA GROWING CHRISTIAN CENTER

Okinawa is the center of "one of the fastest growing Christian missionary enterprises in the world," Dr. Thoburn Brumbaugh told the Methodist Board of Missions at its annual meeting. He told of the formation of a new church of Christ with 43 congregations on Okinawa and about as many more on other islands of the Ryukyu chain. Dr. Brumbaugh praised American chaplains and GIs now on the island. Chaplains have interested themselves in helping missionaries and naval pastors in promoting church and social work, he said, and the soldiers have shown kindness and given physical aid to the Okinawan people. His report told how every church on Okinawa was destroyed in the war, and how they have been rebuilt, with an additional one under construction.

EAST ZONE LAY EVANGELISTS

Some 12,000 full-time lay evangelists are working all over the Soviet Zone of Germany to reach people with the Christian message. They meet twice weekly with children to teach them hymns and Luther's Small Catechism. They also conduct Sunday services and Bible groups for adults. Many of them are taking a leading role in teaching religion in East Germany because only Communist materialism can be taught in the schools.

This report was made to leaders of the University Christian Mission by the Rev. Bengt Hoffman, associated with the World Council's Department of Inter-Church Aid. He said that many of these laymen would rather work in the Soviet Zone than go to West Germany and serve under more comfortable circumstances there. He spoke of the Church in the East Zone as taking on a First Century "apostolic" appearance.

BILL TO BAR BEER

Sale of beer by Iowa grocery stores and other off-premises sales outlets would cease if Rep. Elmer Bass of Red Oak, Iowa, has his way. He has introduced a bill, with Iowa Temperance League backing, which would accomplish this goal. He said that the present system of Class C (off-sale) beer permits has resulted in too many illegal sales of beer on Sunday, and has permitted children to buy beer in grocery stores which is consumed on the way home.

WORTHY OF NOTE . . .

The twenty-fifth anniversary of the National Conference of Christians and Jews will be observed during 1953, opening with the annual Brotherhood Week of the organization in February. . . . Sen. J. Allen Frear, Jr. (D.-Del.) plans to re-introduce a bill in the U.S. Senate empowering airlines to grant clergymen reduced fares. Sen. Homer E. Capehart (R.-Ind.) will co-sponsor the measure. . . . The Board of Education in New York City has voted unanimously to have all public schools open each day's classes by singing the fourth stanza of "America" as an act of reverence aimed at strengthening moral and spiritual values. . . . Women

throughout Asia are beginning to take an important role in church affairs, according to Mrs. Leslie Swain, former president of the American Baptist Convention and the only woman on the 90 member Central Committee of the World Council of Churches. She spoke of evidence of this in India, Pakistan, Japan, and Indonesia. . . . "One Great Hour of Sharing," planned for Sunday, March 8, will find Protestant and Eastern Orthodox church members united in an appeal for funds totaling \$7,000,000, to finance overseas relief and reconstruction programs. . . . The third annual Lutheran Stewardship Conference will be held at Atlantic City, N. J., February 2-3, with more than a score of stewardship leaders expected to attend from the participating bodies of the National Lutheran Council and from the Lutheran Church—Missouri Synod. . . . The Rev. Vilmos Vajta, 34, executive-secretary-designate of the Lutheran World Federation's new Department of Theology, arrived in the U.S. on January 19 for three months of travel, study, and discussions.

SERVICE FOR JERSEY OFFICIALS



RNS Photo

High state officials attended a special service at First Presbyterian church, Trenton, N. J., to mark the opening of the 177th session of the New Jersey legislature. Shown with a sign advertising the event are left to right: Dr. Edw. Allen Morris, pastor of the church; David Young, III, of Morris County, president of the state Senate; Elvin R. Simmill of Monmouth County, speaker of the House; and Governor Alfred E. Driscoll. The service invoked divine guidance during the year for the state government and all those in public office. Similar services have been held in the church for the past several years.

Within the E.L.C.

PERSONS

The Rev. N. F. Magelssen, Jr., who has been pastor of the Glendive parish in Montana since 1941, was installed Feb. 1 as pastor of Our Saviour's Church in Canby, Minn., by District President Reinertson. **Dr. C. S. Thorpe**, whose first parish was the Glendive parish, will now be serving it as interim pastor. Prior to Pastor Magelssen's leaving Glendive he was given farewell parties by Zion Church in Glendive and by the other congregations of the parish (Deer Creek and Trinity). In true Montana style he was presented a very generous number of silver dollars.

The Rev. T. A. Thompsen, until recently pastor of First Lutheran Church, Northridge, Calif., was installed Feb. 1 as assistant director of Home Missions, at Panorama City, California. The rite was administered by Dr. P. S. Dybvig, director of Home Missions.

The Rev. Teber O. Hill, formerly of Puposky, Minn., was installed Jan. 11 by District President Hanson as pastor of the Beaver Bay parish on North Shore, Minnesota. About a week earlier the main congregation of the parish, Our Saviour's at Castle Danger, gave a farewell reception to its departing pastor, **the Rev. Archie Lovaas**, presenting various gifts to him and his wife.

The Rev. Alf M. Kraabel, pastor of Our Saviour's Church, Minneapolis, former army chaplain, will upon invitation conduct Feb. 8-14 a Protestant preaching mission, for the 1300th Air Base Wing, at Mountain Home Air Force Base in Idaho.

The Rev. M. A. Egge, pastor of Christ Church, St. Paul, is the new treasurer of the Zion Society for Israel. His address is 810 W. Arlington Ave., St. Paul, Minn.

The Rev. L. A. Staveness, Waterloo Ridge parish, south of Spring Grove, Minn., has accepted a call to Kathryn, N. Dak., and will move there in March.

The Rev. Paul D. Sather, formerly of Hayti, S. Dak., was installed Jan. 18 as pastor of the Nidaros parish, Baltic, S. Dak., by District President Pierson.

The Rev. Norris Stoa, pastor of Bethlehem Church, Morris, Ill., officiated as chaplain of the Illinois Senate during its first week's sessions in 1953.

Allen Lee, "the wheel chair evangelist," conducts services in Grace Church in Albert Lea, Minn., Feb. 1-6,

and in First Lutheran Church in the same city Feb. 8-13.

The Rev. O. P. Stavaas, former missionary to Madagascar, is serving as interim pastor of Our Redeemer's Church, Oxnard, Calif.

The Rev. Robert L. Falk, formerly of Larimore, N. Dak., was recently installed by District President Tallakson as pastor of the Richland-Colfax parish near Walcott, N. Dak., a newly formed parish in the Fargo Circuit. In the afternoon the Richland parsonage was rededicated. On Jan. 25 Our Saviour's Church at Colfax, the other congregation of the parish, gave a "Christian fellowship" dinner, at which Pastor Falk and family were honor guests.

The Rev. E. L. Bentson, formerly of Salem, Oregon, is now pastor of St. Paul's Church, Monrovia, Calif.

The Rev. E. V. Holland, pastor of the Hawk Creek parish, Granite Falls, Minn., has accepted a call to Grand Meadow, Minn.

The Rev. C. W. Solberg, assistant pastor of the United Lutheran Church, Oak Park, Ill., has accepted a call to Ladysmith, Wis.

The Rev. S. Theodore Jacobson has resigned from his parish at Enchant, Alberta, Canada, and is pursuing post graduate work at Luther Theological Seminary, St. Paul.

Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church, attended late in January a meeting in Atlantic City, N. J., of a committee having in charge proposing revisions of the constitution of the National Lutheran Council. At present he is in attendance at a meeting of the council's executive committee, also in Atlantic City.

Dr. J. C. K. Preus, director of the ELC Board of Christian Education, has been awarded the Order of St. Olav's Knight's Cross, first class, by H. M. the King of Norway. The presentation of this distinction was made by the Hon. Sigurd Sigurdson, vice-consul general of Norway, at a dinner in Minneapolis in the evening of Jan. 29.

Doctors J. R. Lavik, A. N. Rogness and O. G. Malmin met in Minneapolis Jan. 26-27 as an ELC committee to draft a church polity plan for the new church body now under consideration by four American Lutheran Conference bodies. This plan is to be considered at a joint meeting March 3 of

similar committees from the four bodies; and the findings of this joint meeting will be presented to a meeting of the Joint Union Committee March 17 in Chicago.

DISTRICTS

Eastern

Hustler, Wis. Trinity Church, Hustler and Fountain Church, a rural congregation near Hustler, now constitute one parish. The Rev. O. Thompson, who has served the Fountain Church four and one-half years was installed Jan. 18, as pastor also of Trinity Church. The rite was administered by the Rev. A. M. Rust Adams, Wis.

Southern Minnesota

Albert Lea, Minn. In connection with its Sunday school First Lutheran Church, parish of the Rev. Melford Knutson, is conducting two well-tended adult Bible classes. Teachers: Attorney Ralph Peterson and Dr. Marcus Keil.

St. Louis Park, Minn. Westwood Church, parish of the Rev. Norman Nielsen, elected at its last annual meeting a committee to prepare plans for the erection of a new church on a 7-acre tract of land recently purchased. It also voted to call a full time lay assistant to the pastor. During the year 417 accessions (220 adults) were added to the membership, which totals 1,115. Its Sunday school has 100 pupils. A budget of \$54,000 was adopted for 1953, exceeding 1952 budget by \$19,000.

Minneapolis, Minn. Sunday afternoon, Jan. 25, Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church, installed the Rev. Henry Whiting (member of American Lutheran Church) as executive secretary of Lutheran World Service, a new department of the Lutheran World Federation. Pastor Whiting, until recently executive secretary of the Lutheran Welfare Society of Minnesota, will sail for Europe, where he by May 1 will begin his new work in Geneva, Switzerland, headquarters for the Lutheran World Federation. In the installation service, which took place at Unive Church of Hope, Minneapolis, the following also took part: Dr. E. H. Floring (ALC); Dr. Oscar A. Berg, president of Augustana Lutheran Church; Dr. Theo. Bachmann (ULC); the Rev. Arndt Halvorson, pastor and the Rev. Fredric Norstad, Lutheran Welfare Society chaplain. At

following the service testimonies were made by Miss Agnes and Pastor Norstad of the So-staff, and by Prof. Paul Steen, of Adolphus College, president of the Society's board of directors, who led the Whittings with a crystal. Later in the week Pastor Whit-as created doctor of laws by St. College.

Paul, Minn. Through the gener-of individuals and organizations Theological Seminary has a fine grand piano for the auditorium of library building; a new and im-public address system for the rium and the largest class room; three-speed record player of the make for use in the teaching of hymnology, liturgy, and so

flu that is so prevalent all over untry did not by-pass the Semi-its inroads were particularly ob-le at the time of the mid-winter cation and semester exams. For-ly, it has been of the milder type, here have been no casualties or cases.

Dakota

Ant, S. Dak. On Jan. 11 American ran Church, parish of the Rev. Peterson, dedicated a new hymn and a new missal stand. The was given by Frank Schlender his children in memory of Mrs. e Holland Schlender, who died 17, 1952; she was a daughter of te Rev. John Holland, who served parish from 1900 to 1906. The board was donated by the senior class. Two altar candelabra have ly been given to Garfield Church, er congregation in the parish, by A. P. Thue.

Central

t Worth, Texas. Present indica-seem to show that Trinity Church, of the Rev. John A. Groettum, be ready to begin erecting a new h before the close of the present

ce, Iowa. Sunday, Dec. 28, a joint of 85 voices, composed of singers three parishes: Joice, Kensett, and l-Sion near Lake Mills, gave a rt in the high school auditorium ce. The LCR choir of the Joice h also gave numbers. Directors of pint choir were Mesdames E. C. ons and H. J. Westberg. Guest er was the Rev. Melford S. Knut-f Albert Lea, Minn.

North Dakota

Souris, N. Dak. Trinity Church, parish of the Rev. Ray Melheim, received Dec. 28 16 new members, seven of these by adult confirmation. Earlier, on Dedication Day, 21 new members were received.

Pacific

Seattle, Wash. Bethel Church, parish of Dr. Carl O. Pederson, organized in 1949, now has a membership of 453 and a Sunday school with 530 pupils. It had a total operating budget for 1952 of more than \$12,000. In addition to its regular monthly payments on its Home Missions loan, it paid \$1,000 on it during the past year. The pastor's salary was recently raised \$600.

California

Panorama City, Calif. Just thirteen months after its organization Calvary Church met Feb. 1 to dedicate its house of worship. Officiant at the rite of dedication was the Rev. Gaylerd Falde, president of the California District; the sermon was preached by Dr. P. S. Dybvig, director of Home Missions. At the forenoon services earlier in the day Dr. A. E. Hanson president of the North-ern Minnesota District, preached. The pastor of Calvary Church is the Rev. B. T. Anderson.

Oxnard, Calif. Before terminating his pastorate at Our Redeemer's Church Dec. 28 and moving to Oakland the Rev. Walter Gravrock was given a generous cash gift, and he and his wife were given a silver tea and coffee service.

OBITUARIES

Christian A. Nasby

Christian A. Nasby, a resident of Jackson County, Minnesota since 1870, died Jan. 12 at Faribault, Minn., 84 years of age. Funeral services were held at his home church, Union State Line Church, south of Jackson, Minn., Jan. 17, the Rev. R. A. Olsen officiating. Nasby was born in 1868 in Hallingdal, Norway, and was brought to U. S. A. two years later. He lived all the rest of his life in Jackson County, with the exception of the last few months, which he spent at a sunsethome in Kenyon, Minn. He was a faithful church member and a good citizen. Survivors are five sons, a daughter, 16 grandchildren, and 13 great-grandchildren.

Mrs. M. B. Sveen

Mrs. Marie Stenhaus Sveen, whose husband, the Rev. M. B. Sveen, died in

1936, passed away Dec. 16, 1952, in San Diego, Calif. At the funeral, which took place in San Diego Dec. 22, the Rev. A. T. Severtson officiated. Marie Stenhaus was born Sept. 8, 1867, at Eiker, Norway. In 1886 she married M. B. Sveen, who served parishes successively at Benson, Minn., Atwater, Minn., and Portland, N. Dak.; from 1929 to 1936 he served as pastor at the Ebenezer Home in Minneapolis. After her husband's death Mrs. Sveen lived with a daughter in San Diego.

The Rev. Peter C. Oas



The Rev. Peter C. Oas, pastor of Hillhead parish near Veblen, S. Dak., collapsed in the pulpit as he was preaching at a New Year's Day service in Trondhjem Church; he died instantly, the cause of death being coronary occlusion. Funeral services took place at Zion Church in Hillhead and later at Little Bethany Church, Rothsay, Minn., where interment followed in the church cemetery. At the first service Dr. L. A. Pierson and the Rev. S. W. Gulsvig spoke, and the Rev. O. B. Nilsen at the latter. Peter Oas was born March 23, 1895, near Pelican Rapids, Minn. He attended Red Wing Seminary, St. Olaf College, Concordia College (B.A. 1925), and Luther Seminary, St. Paul, graduating in 1928. He served the following parishes: Zahl, N. Dak., 1928-32; Reynolds, N. Dak., 1932-38; Hitterdal, Minn., 1938-47; Shevlin, Minn., 1947-48; and the Hillhead parish since 1948. He is survived by his wife, nee Rose Sundheim, one daughter, and six sons, also by four brothers and one sister. Their son Paul is a student at Luther Theological Seminary, St. Paul.

ANNOUNCEMENTS

PENSION INGATHERING RECEIPTS

up to and including January 26, 1953
\$675,054.26

Rock Valley Circuit WMF will hold a workers' conference Feb. 8, 1:30 p.m., at Fairfax, Minn. The Rev. Stewart N. Dale of the Ephphatha Mission, Fari-bault, Minn. will speak.

NEW CALIFORNIA CIRCUITS FORMED

The former Northern California Circuit has been divided to form two new circuits, one to be known as **Sacramento Valley Circuit** and the other **Golden Gate Circuit**.

The Sacramento Valley Circuit is composed of the following congregations:

Lutheran Church of the Good Shepherd, Sacramento
First Lutheran, Orland
Bethel Lutheran, N. Sacramento
Bethlehem Lutheran, Auburn
Paradise Lutheran, Paradise

The Golden Gate Circuit will be made up of the remaining congregations in the former Northern California Circuit.

—O. H. Hove
General Secretary

CHANGES OF ADDRESS FOR PASTORS

Herbert A. Hanson, 2991 North 68th St., Milwaukee, Wis.
Vernon E. Holte, Madras, Oregon
Melvin P. Kaatrud, 1400 E. Minnehaha Parkway, Minneapolis 17, Minn.
Theo. Lerud, Rt. 2, Osakis, Minn.
N. S. Magelssen, Jr., Canby, Minn.
T. H. Megorden, 410 Kittson, Grafton, N. Dak.
Hermann Mueller, Apartado Aereo 1844, Cali Valle, Colombia, South America
Everett N. Nelson, Kenyon, Minn.
A. E. Norson, Belview, Minn.
W. O. Rindahl, Zulu Lutheran High School, Showe, Natal, South Africa
M. R. Sucher, Warren, Minn.
Victor C. Swain, 2100 E. 43rd St., Minneapolis 7, Minn.
S. L. Tallakson (temp.), Galesville, Wis.
E. V. Tande, Newtown, N. Dak.
T. Arnold Thompson, 18613 Victory Blvd., Reseda, Calif.
Dr. C. S. Thorpe (temp.), 314 E. Power St., Glendive, Mont.
P. M. Trelstad, Appleton, Minn.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

480 acre farm, 320 acres broken, in Williams Co., North Dakota. Oil basin country. Full set of buildings, modern house with water, sewer, REA, and phone. Lutheran church ½ mile. Can be bought with ¼ or ½ mineral rights. 296-1A

617 level fertile acres for sale in Eddy Co., North Dakota. Modern home, excellent other improvements, beautiful grove. Adjoins market-pavement. 20 miles from college city. Seek information. 296-2A

Unparalleled opportunity. 1438 rich acres, 900 field, balance meadow-pasture. \$30,000 improvements, large grove, REA, mail delivery. 3 miles market, high school, and churches. Closing estate, quick sale \$32 per acre. Eddy Co., North Dakota. 296-3A

For sale—80 acre farm, Benton Co., Minn. Fair house: newly cemented 10 cow stalls, stanchions, main barn with lean needs repair; good well; 27 acre field; fenced pasture. Very thrifty locality; close to town. Will take \$5,000 on easy terms; GI loan, or contract for deed if wanted. 296-4A

Homes

For sale—5 room house, garage, other buildings, good condition. 3 lots, free access to Lake Belle Taine, Park Rapids locality. \$2,500, less direct and cash. 296-5B

Businesses

Hardware store with good clean stock, and building for sale in Dane Co., Wisconsin. 296-6C

For sale—beauty shop in good Lutheran community. Shop located on main street above post office in Chippewa Co., Wisconsin town. 296-7C

For sale—General farmers' supply store. Almost everything a farmer needs outside the farm home. Stock cash, balance financed. On federal highway, 65 miles northeast of Minneapolis in Wisconsin. Good school, five Lutheran churches in or near town. Good soil. Property must be sold. Good spot for active man. 296-8C

WANTED TO BUY

Small farm near Portland, Oregon. Prefer near ELC church. Write giving full information. 296-9A

Wanted to buy—modern house, with or without acreage, and smallish barn. Prefer to have it located on highway and with bus service. 296-10B

FOR RENT

For rent—productive 80 acre farm, all tillable. 50-50 on everything. Good buildings, some machinery available. Prefer single man or couple without children. Possession at once. Southern Minnesota location. 296-11A

For rent—furnished basement apartment a Christian home in South Minneapolis. Chicago carline. 296

WANTED TO RENT

Wanted—apartment for one business South Minneapolis location. 296

POSITION WANTED

General practitioner, 30, with family one year surgical training desires partnership or clinic affiliation. ELC community desired; Minnesota preferred. July, 1953. 296

HELP WANTED

Wanted—Christian housekeeper in small home. Renville Co., Minnesota. Two children. Mother died from polio. 296

Girl or woman needed for light house duties in Luther College professor's home. Three children. Wife convalescing from illness. 296

Wanted—woman to assist with or take general housekeeping duties in modern home in Edina, Minneapolis. Private share bath with one. Three in family, school age child. 296

Registered Nurses—Desireable positions good salaries for nurse superintendents, dietitians, and general duty. Also combination x-ray laboratory technicians and one physical therapist. Lutheran Society operating hospitals in seven western states. 296

Wanted—Married man for general work, some dairying. Must be honest and dependable. Small new house with electricity and running water. Good future for the man. Located in Lutheran community, southeast South Dakota. 296

Wanted—Married man to help with general farming, Fillmore Co., Minnesota. Must good with livestock and machinery. Modern home, good wages, fuel, heated water, electricity, and extras furnished. Good Lutheran congregation. References exchanged. Machine work March 1, or sooner. Year at employment. 296

Wanted—Lutheran doctor to take up practice in northeast Iowa town of about 100 people. Good location. Old doctor ready to retire and turn over practice to younger man. Good hospitals in nearby towns, ELC church in town. Lutheran community. 296

Wanted—shoemaker. Former shoemaker who had more than he could handle. Good territory to draw from. Shop can be used for some of the machinery. 296

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Lord, that they may rest from their labors; for their works follow with them. Revelation 14:13

In loving remembrance of dear ones departed, the following gifts for the funeral service of the Kingdom of God have been given.

FROM JAN. 12 THROUGH JAN. 16, 1953

Donahue, George, Superior, Wis., \$10.
Fisher, Mrs. Ole, Nome, N. Dak., \$11.
Fore, Arthur, Portland, N. Dak., \$5.
Frye, Peter E., Superior, Wis., \$5.
Frymiller, Bernice, Superior, Wis., \$5.

ad, Alf, S. St. Paul, Minn., \$5.
 uist, Mr. and Mrs. Gust, Superior, Wis., \$25.
 ls, Mrs. J. H., Fowlen, Colo., \$5.
 Mrs. Enger, Morris, Ill., \$2.
 e, Mrs. John, Gully, Minn., \$12.
 orson, Mrs., Doyon, N. Dak., \$3.
 on, Eugene, Berlin, N. H., \$8.50.
 inson, Hans, Berlin, N. H., \$5.
 inson, Hiram, Oslo, Minn., \$5.
 ad, John B., Tacoma, Wash., \$5.
 a, Halvor, Peterson, Minn., \$2.
 id, Olaf, Cambridge, Wis., \$2.
 en, Mrs. Betsy, Lowry, Minn., \$16.
 r, Mrs. Frantz, Oslo, Minn., \$5.
 lin, Mrs. Sylvan, Clear Lake, Ia., \$42.
 reitson, Mrs. John, Colfax, Wis., \$5.
 n, Peter, Eau Claire, Wis., \$2.
 on, Martin, Superior, Wis., \$5.
 l, Mrs. Ole, Clarie City, S. Dak., \$5.
 n, Henrich, Amery, Wis., \$3.
 n, Henry, Amery, Wis., \$5.
 n, Ole, Northwood, Ia., \$7.
 id, T. A., Tacoma, Wash., \$5.
 on, Anton, Dodge Center, Minn., \$1.
 on, Emil, Minneapolis, Minn., \$8.
 on, J. M., Superior, Wis., \$10.
 ro, O. C., Echo, Minn., \$53.
 n, Louis, Superior, Wis., \$2.
 n, Tom, Mohall, N. Dak., \$5.
 Mrs. Norman, Echo, Minn., \$174.
 Oscar, Nome, N. Dak., \$1.
 n, Oscar, Minot, N. Dak., \$1.
 n, M. V., Sturgeon Bay, Wis., \$20.
 ft, Fred, Superior, Wis., \$66.50.
 elson, Mrs. Anna, Forest City, Ia., \$47.25.
 Mrs. Thora, Superior, Wis., \$3.
 n, Mrs. Stephen, Blooming Prairie, Minn.,

Mrs. John, Sioux City, Ia., \$5.
 org, W. G., Berkeley, Calif., \$10.
 nd, Paul, Kensett, Ia., \$14.
 s, Berger, Minneapolis, Minn., \$3.
 the Rev. P. C., Creston, Ill., \$15.
 Adolph M., Whalan, Minn., \$17.
 Bennie, Blooming Prairie, Minn., \$15.
 Harold, Floodwood, Minn., \$5.
 Severin, Superior, Wis., \$10.
 Mrs. Hattie, Mitford, Ia., \$25.
 on, A. V., Westbrook, Minn., \$5.
 by, Mrs. Stella, Berlin, N. H., \$2.
 ussen, George, Berlin, N. H., \$14.
 y, George, Valdres, Wis., \$2.
 ass, Oliver P., Bawlf, Alta, Can., \$4.
 Martin J., Grandview, Wash., \$10.
 Jen, Mrs. Sam, Kloten, N. Dak., \$40.
 rbo, Mr., Eau Claire, Wis., \$5.
 en, Nels, Amery, Wis., \$5.
 on, O. L., Grafton, N. Dak., \$5.
 Mrs. Low, Mt. Horeb, Wis., \$10.
 , Ole, Sunburg, Minn., \$5.
 as, Mrs. Bessie, Superior, Wis., \$5.
 as, David Carl, Minneapolis, Minn., \$25.
 pson, Hans, Lowry, Minn., \$7.50.
 son, Clara, Willow Lake, S. Dak., \$33.
 son, Mrs. Josie, Story City, Ia., \$33.
 Mrs. John, Sioux City, Ia., \$5.

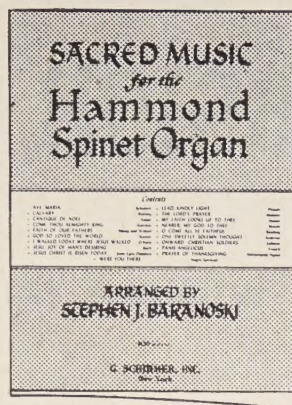
OMISSIONS

ber 21, 1952—Buslee, Mrs. A. M., Moorhead,
 n., \$30.
 nber 10, 1952—Anderson, Nels, Milaca, Minn.,

umber 10, 1952—Hauge, Andrew, Milaca,
 n., \$5.
 mber 19, 1952—McDonald, D. B., Coopers-
 n, No. Dak., \$2.

m January 19 through January 23, 1953
 rson, Edward, Williams, Ia., \$43.25.
 on, Charlie, Pine River, Minn., \$2.
 Connie, Kasson, Minn., \$8.
 George, Lakeville, Minn., \$88.
 n, Mrs. Gust, Barron, Wis., \$5.
 al, David Alan, Rudd, Ia., \$6.25.
 Mrs. Dale, St. Ansgar, Ia., \$7.
 en, Ole, Manuel, No. Dak., \$1.
 r, Oliver, Clear Lake, Ia., \$28.
 n, Mrs. Buel, Vermillion, So. Dak., \$5.
 opherson, Louis, Gayville, So. Dak., \$3.
 the Rev. Stephen A. N., Minneota, Minn.,
 .25.
 Mrs. Clyde, Northwood, Ia., \$23.
 on, Ed, Sioux Falls, So. Dak., \$1.
 on, Mrs. Edward, Minneapolis, Minn., \$10.50.
 rson, Mrs. Carrie, Lisbon, No. Dak., \$10.
 eim, A. A., St. James, Minn., \$26.
 n, Mrs. Inga, Cashton, Wis., \$3.
 n, L. T., Elk Mound, Wis., \$23.
 nson, Hiram, Oslo, Minn., \$5.
 nd, Dale, Clark, So. Dak., \$1.
 e, Jennie, Bradley, So. Dak., \$29.
 ck, Eugene Kent, Humbolt, Ia., \$21.
 rikson, Hans, Northwood, Ia., \$9.
 en, Dagny, Van Nuys, Calif., \$14.
 h, Mrs. H. F., Forest City, Ia., \$28.
 on, Bertha, Harmony, Minn., \$7.
 on, Olaf, Boyd, Minn., \$3.
 e, Mrs. Anna, Bristol So. Dak., \$2.
 N. H. NELSON, Treasurer

Piano and Organ Music



SACRED MUSIC FOR THE HAMMOND SPINET ORGAN Baranoski

I Walked Today Where Jesus Walked; God
 So Loved the World; Were You There; Can-
 tique de Noel; Come, Thou Almighty King;
 Faith of Our Fathers; Calvary; Jesu, Joy of
 Man's Desiring; Jesus Christ Is Risen Today;
 Lead, Kindly Light; The Lord's Prayer; My
 Faith Looks Up to Thee; Nearer, My God,
 to Thee; O Come, All Ye Faithful; One
 Sweetly Solemn Thought; Onward, Christian
 Soldiers; Panis Angelicus; Prayer of Thanks-
 giving. Easy. **\$1.50**

CHORAL PRELUDES FOR ORGAN Selected and Edited by Bedell

Sixty-three original choral preludes by Bach, Buttstedt, Buxtehude, Kellner,
 Kuhnau, Scheidt, Schilling and Streicher. Suitable for preludes and postludes.
 Selections range from the easy to the moderately difficult. **\$1.50**

SIX CHORALE IMPROVISATIONS Hokanson

These arrangements have been kept within the technical limitations of the
 average performer of the pipe organ. Of equal value to church organist,
 recitalist or student of organ. Bach—Jesu, Joy of Man's Desiring; Lindeman—
 Built on a Rock; In Heaven Above; Isaac—O Bread of Life; Morning Prayer;
 Ye Watchers and Ye Holy Ones. **\$1.00**

SABBATH DAY MUSIC FOR THE PIANO Randolph

Fifty-two solos including numbers by Bach, Beethoven, Handel, Haydn,
 Mendelssohn, Tschaikowsky and Wagner. Medium. **\$1.00**

PIANO ARRANGEMENTS OF GREAT HYMN TUNES Whitman

Most of the forty-seven numbers may be used as offertories, preludes and
 postludes. They have been arranged in a simple style, preserving a devotional
 need. **\$1.25**

ALBUM OF DUETS FOR ORGAN AND PIANO Kohlmann

Handel—Angels Ever Bright and Fair; Hallelujah Chorus; Kohlmann—
 Easter Fantasy; Christmas Fantasy; Bach—My Heart Ever Faithful; Beetho-
 ven—Adagio from the "Moonlight Sonata"; Tschaikowsky—Andante Can-
 tabile; Brahms—Andante from the First Symphony; Schumann—Canzonetta
 Poetic; Gluck—Melodie from "Orpheus"; Saint-Saens—The Swan; Grieg—
 Triumphal March; Mozart—The Violet; Sibelius—Finlandia. Two copies
 necessary. **\$1.25**

THE LORD'S PRAYER (Piano and Organ Duet) Malotte

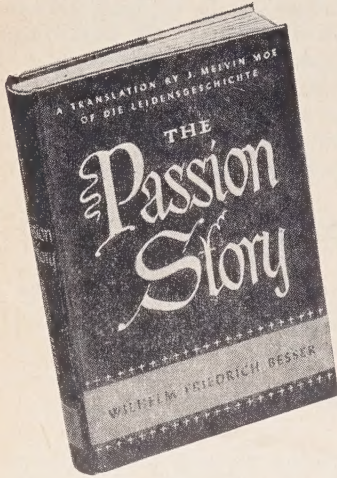
Hammond Registration. Only one copy necessary.

75c

AUGSBURG PUBLISHING HOUSE

Minneapolis 15, Minnesota

The Passion Story



BY WILHELM FRIEDRICH BESSER

**A TRANSLATION BY J. MELVIN MOE OF
DIE LEIDENSGESCHICHTE**

Now ready for the Lenten season is this translation of an important work long recognized in European circles for its excellent treatment of the events of Holy Week. In **THE PASSION STORY** one finds a thorough Biblical analysis of the meaning of the events from the anointing of Jesus by Mary to the Resurrection. One is led the entire agonizing route through Judas' betrayal, Peter's denial, and Pilate's decision to the last three hours on the Cross.

This volume is rich in material for Lenten meditation, and will be of inestimable value to anyone interested in learning more of the final events of Jesus' life.

DIE LEIDENSGESCHICHTE was first published in Germany about 1847. It has appeared in at least eight other German editions and one Norwegian translation before this present translation by Moe for the English-only reader.

CONTENTS

Mary Anoints Jesus for His Burial. Judas Offers to Betray Jesus. Preparation for the Passover. Preparation for the Lord's Supper. The Institution of the Lord's Supper. Jesus Speaks After the Supper. Christ's Agony of Soul in Gethsemane. Christ Arrested. Christ Before Annas and Caiaphas. Peter's Denial. The Fate of Judas. Jesus the King. Barabbas or Jesus. Behold the Man. Caesar's Friend. The Way of Sorrows. The Crucifixion. Among Scoffers, Sinners, and Saints. The Last Three Hours on the Cross. Signs and Testimonies. The Burial.

\$3.75

Code 14-445

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA